On the Broken Mirror

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[1] Fame and being sociable are not the same in the sense that the former is only hungry for the attention from others, wanting to be recognized as some sort of deity; whereas the latter social being is knowing others as fellow existent and oneself as a part of the collection of entities without misusing hierarchy.

[2] People do not deserve second chances. It is because second chances are not enough and too stingy. These needed to be multiplied to increase hope, and that forgiveness is not to be seen as only limited as well, and indeed strong. Second chance is not suitable because it is not enough for actions that are taken multiple times.

[3] There are times that a person can be seen as a deviant or *black sheep* but is a brilliant one. It has unconventional but working ideas, and has sights of reality mistaken as day-dreaming by others. One may wonder what have (s)he got for breakfast…Or else, did (s)he have eaten at all!

[4] Manhood cannot only be limited with bumpy arms nor feminity seen only in a lady-like body's curve. It is fulfilling one's duty. Men and women nourishing their own kind and offering care for the rest of creation.

[5] The emotions are fair friends and shrewd enemies. These trick us to treat ourselves as the only righteous ones. Feelings are both gift and curse. It is endowed to us for having a relation with our surroundings. This became a perilous thing as it was overcome by evil which allows no other feelings but anger and pride. But with compassion, one treats others as vulnerable and needy, of love and understanding.

[6] Such a farce it is to waste time of dealing and fighting with a mad person. The latter is not in its mood by the happenings and the surroundings. Tired from work, beating from spouses, broken four-wheels, silly children, to name a few. It is a fool's business to scold a foul-mouthed person without knowing its situation. A wise person will not mock a furious hound, instead feed it with friendliness even just a

pound of crumbs. Let a snake drew towards the woods, hold it and there is a painful bite. Let a child cry if it was not feed with milk.

[7] The Christianity's journey of salvation through Christ is like a theater for us to see the wonders of the Almighty. But we thought that we are only watchers not knowing we belong to its characters.

[8] Seeking help and guidance is necessary to reach the fullness and meaning of life. A phone needs a charger. An Arjuna needs a Krishna. A Peter needs a Christ. A Dante needs a Virgil. There is a need to find friends in cultivation of virtue. Things work for themselves and others.

[9] For God, I run, both away from and towards. There are times I doubt its existence and majesty, but It alone was the bearer of life and the untouchable root of all things. I am just a leaf which wither but the trunk will never, this can be the supreme one.

[10] A wise and noble person indeed believes in the existence of the devil but does not worship its majesty. To be good and weighy in thinking, those are things one has to embody. It is to give answers but not always 'Yes' since people are given with choice, in spitting the wicked venom and drinking the wine of wisdom.

[11] In family reunion, such a worthy thing to count is not to talk on perilous and unhealthy matters. Otherwise, the people will yield hate and it turns into funeral services then.

[12] Such a sickness and a laughable thing it is to a society when praising a wicked person and condemning the noble one. Even the devil is embarrassed that he no longer be worshiped but he instead prostrated before people as a praise on following his example–even making those worse than him.

[13] An interesting sight we can have. Oh, both frightening and heart melting! Street vendors work to fend themselves and give services to the people with ease. The

knights of law have to drive them out so that four wheels and other vehicles can make use of the road smoothly. Oh, noble people caring for the safety of their fellows. But how about for traders? Both parties do good works, for livelihood and harmony. It is like a clash between tigers, hunting for opportunities – in keeping the peace and order, and searching for decent incomes.

[14]The sages and the wise are likened to jesters and clown who played their role in a serious manner, rather than spectators who called them fool not knowing the latter as well are. We live in a life full of dangerous humors.

[15] Is Henry Tandey the blameful one for sparing Adolf Hitler's life in war, not knowing the latter will slaughter countless innocent people? Was this rumor even true? If that is so, was Tandey also an evil in disguise? What about he is following a code of war not shooting a surrendered enemy?

[16] We are thinking nobly and speaking as lay persons.

[17] Hate is considerable and bearable as it is expressed in times it is fitted. One may say that he hates a person of mischief. That is a reasonable and healthy thing. However, when another says that he hates a person because of what it looks like, that sounds shallow and laughable. Thus there is a need to tame anger, using it at the suited situations, not merely being owned by it.

[18] It is not enough to float, there is a need to fly as well. That is when knowing, not only that things are many but filled the questions of being valuable. " I know a thing, but how can it be shared and shown to others? What do I have to work on?". These queries are spinning in minds on how to make things known to others.

[19] It is not enough to levitate but there is a need to fly as well. It is not only in knowing but by doing to have its proof.

[20] Morals can be measured in elections but evils like vote buying and selling occur possibly. Immanuel Kant and utilitarians have a say on this. Kant sees it as evil as voting is not to be commercialized but to be through honestly. Utilitarians will say that selling and buying a vote is bad as the payments are less.

[21] Saint Nicholas was both a real and imaginary being. As a real person of time and space, he is indeed a servant of God, who passed away centuries ago. In the realm of the mind, this Santa Claus is like a Jesus Christ in a red cloak, sneaking into people's chimneys at Christmas seasons and midnights, leaving gifts to asleep kids, and riding in his sleigh pulled by reindeers.

[22] "Di baleng mangmang basta't hindi tanga."[1] This say can be heard by the masses of combating arrogance and ignorance of one's misunderstanding. An idiot can be laughable in the eyes of other idiots. But as (s)he thinks wisely, surpass the minds of the herd. But fool is the one who already know things but choose to be deaf and blind on reality. There are people who can be crazy yet aware in their environments.

[23] There were children being left to care for their siblings, from feeding milk into helping for marriage. This has a twofold effect. Indeed this way of life train younglings to care for others. But, the parents are entasked to upbring their offspring rather than relying it to their own children. The crowd may say, "How sweet it is for the kids to care for the children they share blood with." Indeed, it is sweet excessively that it cause diabetes. There are needs to get rid of toxic and destructive lifestyle. It takes balance.

[24] It is not enough to look up on the heavens but to sight down the earth simultaneously. How can one see the beauty of God when (s)he does not even understand and delighted in the rest of creations? Indeed, there are instances that the Almighty does and does not show itself through the creations. But grasping the order and harmony of things is like seeing God, even the eyes are closed.

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[1] Filipino quotes that can be interpreted as the following. *Far better to be an idiot but not a fool.*

[25] A thing might be soft and hard at the same time. Thinkers through ages see water as a thing of calmness yet able to take over things. There are drops on wood which are hard, but in the long run will be softened by wetness.

[26] Jungles and cities share the same thing, which is that they have wild beasts. Lions run corporate and huge merchandise, tigers do blue-collar trading with diligence, deers have a wise livelihood, and so forth.

[27] We, creatures of goodwill, fear and love the Supreme One. We not only bow before Him but acknowledge his existence and enjoy his bounty. The wicked beings fear but hate the Almighty. Those cowards only kneel before the Master but in their hearts resented Him and tries to overcome the inevitable One which they cannot.

[28] "Meeting black cat on the way can cause misfortunes." The said statement is a nasty superstition unless the cat bites the person causing it to be infected by disease. But it excludes all of the black cats.

[29] Being optimistic is not a danger as it aligns with wise and sound reason, indeed practical. Otherwise, it is only a blindness in the guise of empty happiness. Most of us have joy that is driven by illusion which is needed to be rid of. We can still see the reality despite the eyes closed, with the help of our imagination. Now to see life with real joy is to look as well in every side, be it dark or bright.

[30] Oh cottons, the fluffy things everyone loved. These are the embodiment of comfort, granted need, or even a luxury. But despite of its white shade and softness was a bloody and rough past. The Afros were enslaved and treated like cattles only to have these things been cared, being picked, while sadly they only slept in straw and whipped by their coward masters. A wound from the past became the present's comfort.

[31] Is suicide a moral defilement only because of angering the Giver of life? Was it not also depriving oneself from opportunities to grow? This act became an excuse and some sort of a last resort. But, life is too long to rush things up. Suffering occurs yet is not an enough reason to end one's borrowed breath.

[32] Why would the Supreme Good let a mischievous one live long and the noble shorter? Those calls *may* be answered with the following. The wicked need chances to prove that (s)he is worthy of coming into bliss of the afterlife, thus, a need for longer life. The good as seen by the Almighty already fits the merit, and has done the good will, thus is prepared to be taken into the place of endless joy. Are these responses enough for the query?

[33] Wants and needs are inseparable in some instances. Say, when one *wants* this, then *needs* to have and do that…, and so on. I want to wake up at dawn, thus there is a need to sleep early. It takes sacrifices to reach the desire. Buddha desires not to, meaning to say, he empty himself from unnecessary cravings which can lead to suffering. God *desires* to redeem the whole humanity from damnation, thus Jesus Christ *needs* to claim all the punishment of sinners in the form of crucifixion.

[34] One might say that it is better to die in comfort rather than live with suffering. Indeed, this falls into the views on reality and often used as an excuse to end the life of a being.

[35] Indeed, blood is thicker than water, but goodness prevail these two. Arjuna in the *Bhagavad Gita* faced the problem of whether fighting his own kind or compromise morality. The friend Krishna adviced him to do what is ought to. Thus morality surpass water, and even blood.

[36] Indeed, there are people who have a heart, but a rotten one. Decayed by excessive pride, fed up by anger, and other negativities…What pity it is to think, there are also needs for help. How can these be mend?

[37] Sex is a thing for creation. It is something that secures the future and preserves a race, away from distinction. It is not only pleasing but necessary. But the evil thing this will turn, is that it can be used in destruction, a self-contradiction. Because of adultery the decent image of families was crumbled. Because of whoredom diseases are contagious with sexual contact. The hope for sex as a means of participation with the universe has a question being posed. How can it be moralized? What makes sex a good one?

[38] Whether pride is evil or good? It is both in accordance with the use and of the will of a being. This is supposed to build up one's identity and confidence, but become destructive and self-contradictory when in forms of boastfulness and sanctimonious behavior. Pride has to be a creative thing rather than a foe of goodness. Thus, there is a need to tame this stand and emotion.

[39] Hail the human trinity: I, Me, and Myself.

[40] Kung ano ang puno ay siya rin ang bunga. Ngunit paano kung ang bunga ay na-kain ng uod o sinunggab ng ibon? Masisisi ba ang puno. Ilagay na lang na ang ina ay nagpalaki ng maayos sa kanyang anak. Subalit ito ay nahawa sa masamang impluwensiya. Masasabi ba na ang yaring magulang ay pabaya?. Kung ilalahat ay isa itong isip na padalos-dalos o di kaya'y mapanganib. Hindi naman natin mapatay lahat ng mga kambing ng dahil lang sa isang nakatagong ahas na nagbabalat-kayo. *Mistake of one is the mistake of all*? Hay, *mistake* rin kung bigla tayong magsasalita ng tapos.[2]

[41] Exorcism has a reversed situation today. It is the human to be cast out from the devil. How pity it is for a jinn to be blamed with the evil of humanity. It was stroke and blown by the winds of anathema. Such a farce it is to attribute all evils to a

[2] Possible interpretation:

"What seems the tree so is the fruit. But whether it is when the fruit is infested and eaten by worm or hunted by a bird? Is the tree blameful? Say that a mother has upbring a child nobly. Yet it was influenced by the evils. Can it be supposed that the parent is negligent? To bring this farther is a hasty generalization or even a perilous thought. We cannot slaughter all the goats because of a hidding snake. Mistake of one is the mistake of all? Oh, it is also a *mistak*e to conclude hastily."

phantom when people approach him rather than he tempt them. Will it be like blaming the lifeless knife for stabbing an innocent?

[42] Indeed burying the dead belongs to the corporal works of mercy. But what does Christ meant when he said on letting the dead bury themselves? Was his thoughts ironic or only saying that he is not merely the master of the dead but also of the living? Will this tried to encourage people in cherishing both life and death, without a single portion exceeding than the other?

[43] Imagine a world which only consists of restaurants, bars, factories, casinos, and entertainment without considering to establish sports centers, gymnasium, libraries, park, schools, and other. Will it not be a sort of imbalance and lacking of healthy living? People not merely live in the means of working and eating. This routine apparently comfortable but is also a disease hidden, if not 'in the long run.' Why not consider genuine leisure, and times to discipline the body and thought, rather than limiting one's life in easing the hunger merely putting food in the table?

[44] It is good and reasonable to care for oneself for the sake of others. Consider a person which worked in order to fend for oneself and has build its home, not asking for alms from his neighbors. What about those who guise themselves in service, but in their deeds has wring the others of their belongings? It is better for a person to work for himself first like that who worked to gain money in building its house. This can be good rather than the funds of the society which is supposedly for roads now robbed by him when he in the seat of power has used it for building walls of his own manor instead. Is not this behavior more horrible and narcissistic than the previous one?

[45] Skepticism is vital for people in thinking. Without it one become an uto-uto[3], be easily tricked even by one's judgment. Thus it is essential to pose questions in order to know the real nature of things. Exceeding in it is perilous as well. When someone

[3] 'uto-uto' - someone that is easily deceived, 'sucker'... It is likened to a bee who sucked at the wrong flower.

doubts unceasingly even though truth is shoved before him or her, this is a sick thing for a thinking person, a sort of stubbornness. Skepticism needs discipline for it to become a discipline indeed.

[46] A grandmother who seems to be tough but gently care its (grand)children is a wise role model to be considered. She is a teacher to say, not just in school but also in home. This lady wants them to sleep at the right time so they can have a rest. And she wakes her younglings in the bright of morning. Suppose that this person has shortcomings on her children back then, but aims to reconcile the past in the means of loving the product of theirs, the little ones. Pardon is asked in this breach in logic of hasty generalization. Somehow, the person is an embodiment of love and a seat of wisdom, filling the empty spaces of one's existence.

[47] Whether people are shaped by their surroundings or free in their thoughts?

It can be imagined that a person can have factors in its development due to the environment. The noble thinker Sigmund Freud consideres the fixation as some sort of the results from the excess and lack of provisions. If one has nothing he is tempted to steal, when abundant may have attachment to things. A person disturbed by unnecessary noises will lose its temper and became furious. A child that was brought up with a slashing of belt will think that violence is the measure of life.

To consider the other thought, one is free to choose and create his fate. He can surpass the gravity of the body with his thought. A child that was felt down might rise up again, rather than blaming the ground. If one is disturbed, he can choose to avoid the environment that irritated him, thanks to free will.

Thus, a person is simultaneously determined and free in this sense.

[48] It is considerable to see life like a game but at least play it well and fairly. Am I correct in saying this? Did you and I played it well?

[49] There are music in the current times which are antinomies. Their melody and sound is vibal yet the lyrics are worse than death. Ears can be sometimes tricked by the gayful sounds yet by diving deeper into the message can leave a face of sadness.

[50] Fr Jocis Syquia on elemental spirits consider them as devils in guise of nymphs. He might be right, and thanks to this warning. But what about the anthropologists will say that elemental spirits are also mental constructs, as if they were in the surroundings? Does it also serves as a reminder that humanity is not the only race to exist, making us remember to be humble? Will it also a reminder that makes us not harm to environment due to the beliefs that there were also unseen beings dwelling there. And thanks to Pope Francis. He said that we are not suppose to exploit creation nor worship it. Exploit it and we destruct the beauty casted by the Creator in the world. Worship it and we forget the source of all beings.

[51] Evil is the distortion of good and thinking that oneself is righteous than others. Indeed it is good to consider oneself as wise. But it became wicked when a person deprived the others to express and prove themselves as being in the right path. Evil is likened to a good but is driven by pride and discrediting others as benevolent as well.

[52] It is not just me who understands the thing. Also, the thing reveals itself to the thinking person that it is understandable and to be understood. It is not me who desires the thing . The thing rather brought up itself as desirable. There are times when reality would seem to be built in this *portion*. There seems to be a communication with things, of the conscious and of those 'inanimate.'

[53] Jesus Christ said to let the dead people bury themselves.[4] But what does it mean, apathy? Is it not also contradictory to to corporal works of mercy, like in reverence to the dead and giving them decent burial? What does these really mean?

[54] A sin might happen because of another sin. Greed and gluttony of a person leads to others' envy. Why a person commit crime? Is it because of his freedom of choice or a form of last resort? One may steal food, because he has no money to buy,

[4] Luke 9:60

because he has no job, because he was deprived of the opportunity to work. How about when the costs of living is high? Is sin cannot be ended?

[55] Whether the holy cross was of pagan or Christian origin?

It can be considered that the cross of torture can be rooted from pagan origin. The Romans [who mostly at the ancient times were heathens] use this as a punishment against those who violated their rules. Or else this can be also be to torture those who blasphemed their 'gods.'

This can be also Christian as the Messiah accepted the punishment of the authorities blinded by their pride, or sealed fate to put death to the Savior. It seems to be a representation of the acceptance of punishment whereas the divine humble itself before humanity, accepting their beliefs even unbearable, taking the blame of their own sins. It is the agape, a boundless love. Christianity has blend and adapted this image to reconcile faiths around the world, a form or repentance as well, and to acknowledge the sacrifice of the Master.

Thus the holy Cross is both rooted from pagan and Christian origin. Is this conclusion correct?

[56] Will it be preferable to have witchcraft or fist fight?

[57] Whether Confucius' *Li* and propriety is the same as of Immanuel Kant's *categorical imperative.*

[58] Whether *simplicity* and *mediocrity* is related or otherwise?

[59] Whether public masturbation is preferably over hidden rape?

[60] Whether the crucifixion of Jesus Christ was an *assisted suicide* or otherwise?

[61] Is there such a thing as occasional atheism where one disregards the existence of a God for a while? It can be the result of bad experience and misinterpretation of the Divine. What can one say about this?

[62] Sun Tzu, Niccolo Machiavelli, and other people with their shared thoughts have seen wars as necessary. It is, for the reason of defending a nation and breaking down an unjust social structures. The question one can think is can be said in the following. *When really is war justifiable and considered as a wise act*? Is this query enough, or not? What others can suggest? Is Machiavelli a trustworthy person for saying that a ruler maintaining its power has to prepared in acting *immorally* as long as necessary?[5]

[63] One might admire a miser but do not associate with rapacious. The former is thrifty in its resources knowing to their finite nature. The latter can be harmful as it is spending for luxuries. And when goods or things fit for trades lacked, there insists begging for alms or even stealing. Thanks to Niccolo Machiavelli for this wise reminder.[6]

[64] There are instances when trade tries to complicate which one will prefer. Is it wise to put profit first over people? Say, that without people profit is merely a phantasm. Is it not sarcastic or a laughable thing to know on chasing for profit over the needs of people, when people are the reason why there is profit? Why not both profit and people? A merchant cannot make a money on its own without those who buy from and sell goods to him.

[65] The thinkers like Hobbes, Locke, Machiavelli, Xun Zi, Han Fei Zî, Chanakya, and others stood that laws are necessary in taming the beast-like or diabolic desires of people. It is agreeable that there are times to make a law that teaches modesty. But why not let a tiger be a tiger, and a person a person? And what happened when those who are seated in law-making bodies as well are shameless than a dog. Is it not ironic?

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[5] Niccolo Machiavelli. *The Prince* Chapter XV. Edited by Quentin Skinner and Russell Price. (New York, Cambridge: Cambridge University Press, 1988), pp 54-55.
[6] The Prince, Chapters XV, XVI.

[66] What is the reason behind rushing? Is death chasing us? Life is so long to enjoy and find meaning out of it? Are there things that make us uncomfortable? How can these be faced?

[67] Whether the Abrahamic origin for Adam and Eve is rhyming with the Filipino tale of the children of the broken bamboo?

[68] Philosophers, sages, and people of wisdom are mysterious creatures. They might bear no offsprings but indeed multiply.

[69] Whether it is a threat or a good omen that the Arabia is having a winter-like climate in 2024?

[70] It comes to the thought of a person on not be tricked by words and pictures at all times. Consider the situation of a poster with a face of a person attached to it. Without further introspection, one might mistake this thing for a warning of a *missing person*. But by reading of featured words it was actually a mere announcement with an image of a person along with it. What a laughable founding. Thus it is considerable to be cautious in one's thinking.

[71] When slaying a tiger, watch out for its cub. Vengeance might be hiding somewhere. And when it comes out, it is possibly sharper than a double-edged sword.

[72] The customer is always right? How true it is? Who is the author of this known quote? Is it not merely a hearsay–heresy? If so, then prove it?

[73] “Do not be a child, wake up”–says the id**ts. How can the child be likened to a fool? Even a child is alive in its thought and was not mindless. We cannot tricked him/her believing (s)he is nothing. No one is left without gift. Even a fool has a gift, yet used it in otherwise.

[74] Magpaka-hayop rin tayo. Minsan kailangan itong gawin. Ang leon ay nagtatakbo ubang mangaso ng makain. Ang buwaya ay maaaring ganon din, hindi itong umaasa sa biyaya na isusubo lang. Ano ba sa tingin mo ang isip na ito?

[75] We are predestined…to be free.

[76] As reasoning might be subjected to error, how come the naked senses? Is this a correct query?

[77] Is it the Almighty the one which is difficult to understand or was it humanity that is tricky in wit? What will one think of it? Through the holy writ chiefly in the old testament, the Creator seems to be angry at its creation? What then is the reason? Maybe the created moving things are that which are silly and by their wicked deeds has caused havoc to the rest. The Sodomites seems exceeding in their vices, enjoying the goods without acknowledging its Creator. Moses, peace be upon him, was dismayed by what he saw of the people who worship the golden calf. What fuckery has these creatures in their mind, worshiping a thing that cannot even feed itself! Did [not] the Supreme One regret on creating the humankind? Thus, will it be said that only the Almighty has spared them from their trouble? What will one think of it? Why so?

[78] The sages and the wise deserves the greatest person to live with their lives. By their gardens so well cleaned and pets well tamed, has welcomed butterflies. This possibly the reason why King Solomon has wives difficult to count by fingers, such as of Bertrand Russell, Slavoj Zizek, etc.

[79] Love is war because it is the pouring of passions. Energies from different sources has counteract and form others. Heaven waged war against Hell to liberated its beloved Earth that bears their children named Creatures. Something fight for something and something fight against something. Wisdom fight against folly because she loves her lost husband called Man which was tied by the foe's rope and numbed by the witch spell. Have we got it right?

[80] The sage and the jester might differ in faces but also share the same goal. It is possibly *happiness*. The first person being aforesaid focuses on balance and order. It can be likened to the Ancient deity Apollo as well. Another one was of humor, in the spark of wonder and adventure. That is why Dionysius was a good friend although a drunkard one. Is this notion correct?

[81] Wisdom is between ignorance and arrogance. Is it correct?

[82] Beheading may sound cruel but it is also an emancipation of a pure head from the corrupted body. Kali Mata as putting an end to the life of a foe has separated a pure head from the body of lust and destruction. The Japanese have *seppuku* and the rest have their own as a sign of regaining honor from the unaccomplished tasks or corruption. Jesus Christ indeed reminded us that when a body part tends to sin then it is better of it to be removed. Otherwise it looks attractive and complete, but destructive. It can also be a regret or a thing that seeks pity. The headless priest of Christian myths seeks a balance between mind and body. The chicken, although decapitated, has run, signifying a body that has its separate consciousness.

[83] The wicked, the wise, and the good, share things in common. They do think.

[84] The Good and the Evil are Giants making use of small things. A person is good when speaking the truth and ill when hiding its deed through lie and silence. And he is annoying when babbling silly and speaking wickedness, and noble when is serene and calm in peace.

[85] There is an effect with the acts. Oppression causes the nation to revolt against it. It is a wake and a struggle. A snake when touched might bite.

[86] Ghosts may reveal themselves as a call for justice. Are wandering souls real or make-believe?

[87] There was a tradition named No Nut November that was popularized around the 2010s. This phenomenon seems to be a test of character and to tame sexual desires. But why are there people who failed to achieve this? Is it not that this movement is merely a call and not coercion? Suppressing necessary sexual desires can also be destructive. It is like making the snake into a worm. What a pity it is. Why is this such a thing to be considered?

[88] Is the new heaven and Earth in Abrahamic faiths compatible with Elon Musk's dream to reach the Mars?

[89] Is [not] theater play or fiction a lie that tells the truth?

[90] Is there such thing as an intellectual bully?

[91] Love and Lust.
Matter and Form.
Thoughts and Deeds.
Act and Pledge.
Day and Night.
Noise and Music.
People and Profit.
Light and Shone.
Etc. etc.
Why need these things both?